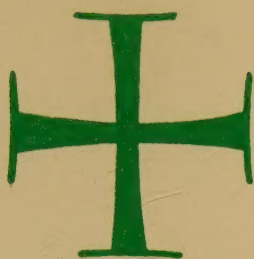


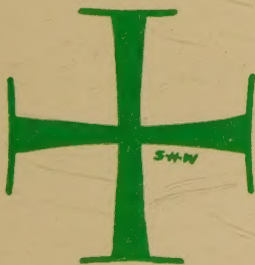
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EDITORIAL

If the church is to become a power in the next generation, there must be a revitalization of the laity. If the church is to do more than simply preserve the faith; if it is to be more than a rather large pietist society; if it is to take the offensive in the modern world, it must have a vigorous, instructed, and bold laity. It has been pointed out innumerable times that most parish priests must devote an overwhelming proportion of their time to what might be called "maintainance work," — attending meetings, arranging baptisms, confirmations, weddings, funerals, and devising new ways of raising money. In fact in the average city parish of several hundred families, it is quite impossible for the priest to concentrate wholeheartedly upon his real job: the cure of souls. And burdened as he is with the operation of his parish, concerned as he is with his inability to come to grips seriously with the individual problems of all his parishioners, he finds it almost impossible to think in terms which transcend the immediate definition of the parish. It is hard enough to do a job amongst his own parishioners. How can he even plan to evangelize and Christianize the entire community in which he lives? And when we view this situation on a national scale, we have, on the whole, a picture of a church with its eyes turned inwards. For if Anglicans themselves are uncertain of the nature of their faith, how can we expect the Anglican Church to be a powerful force seeking to proclaim the Gospel in every area of society, and seeking to relate the Gospel to every area of life?

There is an answer, or at least a partial answer to this question. The laity must begin to do much of the work which in recent times has been assigned almost exclusively to the priest. But before the laity can do this work they must have an opportunity to learn. It rests with the individual priest to pick out the laymen and laywomen in his parish who are devout, energetic and who have qualities of leadership. These men and women could form a kind of cell group for purposes of study, prayer, and action. They could become the centre of a movement of evangelism within the parish. They could do a certain amount of parish visiting and hospital visiting. They could help to organize and operate a parish educational program (not just for children from two to twelve, but for the entire parish). As a group, they might attempt to analyze and come to grips with immediate problems in their own community, — housing, unemployment, poverty, town planning, family counselling and so on. And obviously in their work and activities in the secular world, they would have a range of

contacts and total influence which far exceeds that of the parish priest

All this is surely a practical possibility. There are many laymen in Canada who are only too eager to participate in such a program but they admit themselves that they would need instruction and training before they could do these things. Some priests are already working with this method and are achieving considerable success. But the decision here, as in the case of so many important decisions — lies not with the bishop, or with a sub-committee of General Synod, but with the individual parish priest. The extent to which he shares his work and responsibilities with his laymen will be the extent to which his parish can manifest the power of Christ to the world.

CLINICAL PASTORAL TRAINING

THE NEED

Are theological colleges training ordinands for their work? It is no secret that outside the colleges this question is often answered in the negative. Students returning from summer mission fields occasionally report that the clergy with whom they have been working say something like this to them: "Wait till you get out here, then you can forget all that stuff they teach you in college, and we'll show you what you really have to do." Every college principal is bombarded annually with requests from church and secular bodies to introduce into the curriculum lectures or courses on everything from the control of venereal disease (this was before penicillin) to the care of the blind, and from church architecture to marriage counselling. Everywhere there are to be found frustrated clergy wrestling with problems for which their college training was quite inadequate, problems which now appear to consume most of their time, the quarrelsome, the psychoneurotics, the destitute, the delinquent, the panhandlers, the sick, the dying, the bereaved, the unconverted and the indifferent.

Are the critics right in their judgement of the present curriculum? I believe the answer to be twofold. The actual curriculum in the accredited colleges is generally sound and well balanced; but training for the pastoral ministry requires much more than can ever be dealt with in the classroom setting. Other professions have made similar discoveries. Medical education in comparatively recent years introduced the case

history method and the special features of the modern internship. Properly supervised field work is only a recent development in social work training. Anton Boisen, one of the fathers of clinical pastoral training, is fond of saying that theological colleges like to study all the documents except the living human ones. Seen in the light of this experience, we may say that theological colleges, by and large, are not training (and probably never have trained) men for the pastoral ministry; but we must not make the mistake of concluding that this is because the classroom curriculum and the devotional training are at fault. The academic curriculum is developing along sound lines; but it is not enough.

We must beware too of another dangerous mistake. It is needful always to be on the watch for the occasional reformer who would turn the theological college into a trade school. Professor James Hastings Nichols of the Federated Theological Faculty of Chicago University recently expressed it like this: "Men could be taught public speaking, personnel administration, financial management, group dynamics, counseling, community analysis and public relations, educational administration, journalism, dramatics, the staging of effective public functions — just as if they were going to run a high class advertising and promotion agency or a funeral parlor. Given personal charm and a go-getter's talents, a man so trained would doubtless make a thriving institution out of a church which might hire him. And this is precisely what some of our students intend to do. It is devoutly to be hoped that they will be discovered and flunked as early as possible." Professor Hastings, being a historian, must have noticed that flunking them only brings them to the desired achievement that much sooner, a fact which the flunked student is sometimes not slow to recognize.

OLD AND NEW

Pastoral training in earlier days, and in less sparsely settled countries, was supposedly given in the long curacy which a young clergyman was expected to serve. But in a country like Canada, where a student may become an incumbent on graduation after having been a student pastor before even entering a theological college, there can only be curacies of the old fashioned type for a few. Indeed it is more likely here that the young pastor will learn mistakes at the very beginning into which he will settle for life, with no one to correct him. And curacies can be much over-rated. In far too many of them the curate has only been hired, in the words of a famous *New Yorker* cartoon, "to do the leg work". Too often he is kept quite insulated from the wardens and the administrative side

of parish life, he may have no supervised training in visiting the sick or in pastoral work generally outside the Sunday School and the youth work. Added to this is the burden of the intellectual gulf which sometimes separates young from old in the ministry, because we have been less successful than medicine and social work in keeping older graduates in touch with newer developments, and younger men in touch with older, experienced pastors.

Change for the better has begun and we can do much to hasten it. Organized clinical pastoral training today appears to be the best alternative or supplement to the curacy. And clinical pastoral training tomorrow may itself be supplemented by short term curacies under rectors who are themselves trained to supervise. This last step has in fact already been taken in a few places where clinical pastoral training is already an established tradition. In some seminaries of the Protestant Episcopal Church, this training is now treated as a required part of the curriculum for all students not specially exempted, and the two summers included in the three year course must be occupied by every student in this way. Normally the first summer is spent in an institution with an accredited training programme, and the second summer in supervised pastoral work in a parish (or in a different type of institution).

TRAINING CENTRES

For the provision of clinical pastoral training we are deeply indebted to the medical profession. Dr. Richard Cabot, the noted Boston physician and author, had already played an important part in the introduction of the case work method into medical education and of social work into hospitals, when, in 1925, he proposed in the *Survey Graphic* a year's clinical training for theological students similar to that required of medical students. The year before he had found the opening for Anton Boisen as chaplain of the Worcester State Hospital under its great director, Dr. William A. Bryan. Clinical training was begun. In New York, Dr. Flanders Dunbar, psychiatrist, author and student of Dante's symbolism, gave valuable initial help to the movement there. Before very long there were rapidly growing centres in Boston, New York, Philadelphia, Chicago and elsewhere; there was generous interest on the part of many outstanding physicians, psychiatrists and hospital superintendents; training was being given in General Hospitals, Mental Hospitals and Correctional Institutions.

The two major bodies responsible for the development of clinical pastoral training have been able to establish recognized standards for training which cover the content of the course, the selection of training

centres, the accreditation of chaplain-supervisors, and the selection of students. The normal training period is twelve weeks; for a theological student this is usually taken in the summer; training, however, is given in the other three quarters, and these are sometimes more suitable for parochial clergy on leave. A chaplain-supervisor's training requires four quarters besides graduation from a recognized university and theological college, ordination and good standing in his own communion, parish experience, and proven ability in the field. Not more than six students are assigned to work under one supervisor or assistant supervisor.

Training centres are all at General Hospitals, Mental Hospitals or Correctional Institutions. Similar training (not dealt with in this article) is also available at certain institutes for rural pastoral training. So far no training centres exist in Canada, but the American bodies have been most generous in admitting Canadian students, and there has never been any difficulty about the admission of those who are properly qualified. As more graduates return to Canada, and more Canadian physicians become concerned for the training of competent pastors, there is every reason to believe that we shall find the way to clinical pastoral training in Canada. There is not space here to deal with the present signs of encouragement.

COST

The maximum cost of twelve weeks' training will be the sum of the travelling expenses to the training centre, the course fee, board, lodging and incidentals, *and the sum which the student would otherwise have saved had he been able to work during the summer.* However, all students do not have to work in the summer at lucrative employment, and there are several sources of financial help. The Council for Social Service offers \$100 scholarships and gives help with travelling expenses in certain cases; Sunday work, usually paying quite well by Canadian standards, is often available near the training centre; bursary aid is sometimes available through the parent body of the training centre or from the student's own college; and lastly, parishes have been known to give substantial support to students in training. In the long run better financing is needed, but in the meanwhile many more Canadian students could receive training than are now doing so.

Nothing is said here of the *cost to the training body.* This is a serious problem, and one that is likely to continue. Internship, or its equivalent, is always an expensive business, for it requires the time of the most highly qualified members of the profession. In medical circles, much of this time is given by doctors on the staffs of our great hospitals.

In theological training, as in social work, it is obviously necessary to provide salaried people, or to secure that hospital chaplains, already on salary, are themselves accredited supervisors. Two Canadian governments have already shown some interest in the discovery of trained chaplains in Mental Hospitals and Correctional Institutions, so that the outlook is constantly improving. The greatest progress so far has been made in the United States. There appear to be no comparable programmes of training in either Britain or Europe.

C. R. Feilding

(Note—the two principal bodies engaged in this work are the following, to whom Canadian theological students are recommended to apply, provided that they have the full support of their college:

The Council for Clinical Training, Inc., 2 East 103rd Street, New York 29,
The Institute of Pastoral Care, 101 Brattle Street, Cambridge 38, Mass.

The Institute offers six week courses, but can arrange for a student to take two of these in succession.

The Journal of Pastoral Care, Spring, 1951, gives a great deal of information about the history and content of training. It may be procured from the first address listed above. It is a quarterly periodical, subscription \$3.00 per year. (C. R. F.)

THE CHURCH AND TOWN PLANNING

The term 'town planning' can be misleading if it is thought to apply only to those clear-cut situations wherein plans are being drawn up in advance for the creation of a new and sizeable community. Such situations do exist, but the majority of communities come into being in a far less organized manner, and the result is anything but a town planner's dream. The Christian should consider it a further unnatural limitation to the term if it is applied only to the physical structure of the community—to the layout of streets, shopping districts, recreation centres, and so on. For the Church, 'town planning' should apply to the physical, social, and spiritual well-being of the new community. And whereas it is the spiritual factor which should be of prime concern to the Church, she must be prepared to take an active interest in all three if she is not to discover that in her own field she is apparently inadequate.

Let us take a glimpse at a typical expanding community. One of its outstanding features, these days, is that the expansion is rapid—a fact which helps to make the whole problem as difficult as it is. Another feature, which increases the difficulty, is that the expansion comes largely unheralded. In the case of a district near a large city (a good example for us to consider), the movement begins with a slow trickle of emigrants from the city which, at the same time, remains the place of business for the family bread-winner. There may also be a transfer of industry to new sites in the vicinity. Before long, that which was once a small village or hamlet becomes lost in a sprawling area of scattered housing.

The building is patchwork: families scout for cheap land or the setting that appeals to them; and the result is that hundreds of people who have been used to urban life now find themselves isolated from others and many miles from their friends. Shopping districts are scarce and usually at an inconvenient distance. School facilities are inadequate, and most of the children must travel to the city for a long time after the family has moved. If there is a car, it is probably in town all day.

Since the art of home recreation has largely disappeared, these people, when their building and landscaping is finished, find themselves with little to do in their leisure time. They know no one nearby; they cannot find a baby-sitter; there are no bowling alleys, tennis courts or gymnasiums in the vicinity. The first thrill of living in the country may, for some, quickly fade. Finally, such families, in the face of illness, financial crisis or other domestic problems may have no one to whom to turn for help or encouragement. Social service agencies seem far away.

In the midst of all this, local township administration is still geared to rural life — there was no warning, and there is still no assurance as to what is coming.

The time arrives, however, when real estate enterprises make their appearance, or new industry comes along. Then the rush is on. A subdivision means streets, smaller lots, the demand for water services—and it is through the engineering department that the municipal office begins to feel the increase. It is these needs that are attended to first. Sooner or later a planning board will be set up, but this organization will be forced to occupy itself primarily with laying down and enforcing the most general restrictions which will apply to those real estate ventures already under way and under private auspices. At no time is it really able to look ahead to prepare itself and the district for future development. In the meantime, social problems are multiplying at a speed commensurate with the rate of growth; and it is alarming how rapidly a comparatively new

residential locality can deteriorate to the point where it bears close resemblance to a moderate urban slum.

Now in such an area as this there may already be three or four churches of different denominations. In some cases the number may include more than one Anglican parish. But the churches are essentially small country churches. How, then, are they to react to the phenomenon we have described? We should hope, and perhaps expect to find a reasonable flurry of activity and discussion. The fact is, however, that in many cases the priest and the members of his parish, while they cannot fail to see what is going on about them, appear paralysed in the face of it. One will probably hear it said, "But we don't have the facilities to do anything, as it is, the church is too small for the present membership." This is undoubtedly the case. But is the activity of the Church to be circumscribed by the size of its real estate? Or, to put it another way, is a priest justified in acting as though he were responsible for only as many people as can comfortably occupy his pews on a Sunday morning? It is doubtful whether there is a priest who would answer this in the affirmative, though often his inactivity would indicate otherwise. In any event, he will quickly remind us that we must, after all, be practical.

Very well, let us be practical. The priest is in a far better position than many to judge whether his parish is likely to experience a large-scale influx of inhabitants. He should make it his business to set himself in that position. He knows what vacant land there is. He can judge its suitability for building. He can cast an eye upon neighbouring communities. There is adequate warning for those on the lookout, and a little preparation, even if it goes no further than the mental stage, can mean the difference between effective steps to extend the Church by meeting the situation, and standing helplessly to one side while secular machinery is tardily set in motion to cope with a situation in most of its phases out of hand. If more than one parish is likely to be involved, their priests should attempt to cooperate from the beginning, and there is every reason why the members of the other denominations should be included. The point is this — town planning is usually a township responsibility, and the majority of secular organizations and services eventually to be operating will do so on a township municipal scale. For the Church to organize on a municipal scale from the beginning will, then, be a wise bit of foresight.

The first active step is not a difficult one. It consists simply of dropping around to see the new-comer. These are the people who are going to help to welcome others arriving after them, and the sooner their friendship is won and aid enlisted the greater the success of the whole

endeavour. For there is a bond between new-comers; and one welcoming another does not have to overcome the barrier which usually exists between the settled resident and the "new family from the city". For that reason also, it is imperative that there be at least two new families represented at any gathering called for the purpose of introducing people. Perhaps the greatest difficulty will be the breaking down of that barrier just referred to. The attempt must be made early; and with intelligence and tact much can be accomplished.

Perhaps it is considered old-fashioned for a parson or one of his flock to ring a stranger's doorbell or stroll over to him while he is sodding his front lawn. At any rate, the practice seems to be rapidly dying out — to the detriment of the Christian community, present and future. If this is an age of extreme individualism, it is not because it ought to be so. And there are few better opportunities for rectifying this fault than those found in the sort of situation we are considering.

We have mentioned recreation, transportation and domestic misfortunes as constituting some of the more outstanding problems in the rapidly expanding community. Yet, if the local parishes are prepared to stir themselves, these problems may, in many instances, never arise or reach the proportions actually existing in such communities. Means of recreation will grow naturally within a group of people held together by association through Christian fellowship, so also will cooperation in matters of transportation of children to and from school, as well as in those of family illness or other difficulty.

It is not necessary that the headquarters for every organization be the church hall. And Anglicans should most certainly not expend their energy in keeping their little plans of cooperation exclusively Anglican. The end at which all this is aimed is not the creation of a neat network of parish agencies — a social architectonic — but the bringing of men to God through Christ. Need one say more? Eventually there will be a local planning board, social service agencies, a town recreation committee, and their charters will, no doubt, have the usual secular flavour. But who will direct and maintain these organizations and determine the future for the community at large but those very people who were welcomed into the Christian family when they first arrived?

Gordon Watson

CHRISTIAN EDUCATION

The verb "to teach" takes a double accusative. A teacher teaches the subject, and he also teaches the pupils. Both of these accusatives are important, and both must be given their proper place in the educational process.

In general education there are two schools of theory and practice. Each school depends upon which accusative of the verb "to teach" is considered as the more important. One school is commonly known as "Essentialism." As its name implies, it stresses the essentials of any subject. It determines what are the enduring values and the universal principles and then seeks to preserve, transmit, and renew these for each succeeding generation.

One of the marks of the essentialist approach in education is its emphasis on authority. The text-book writer, or the teacher, or the Board of Education, or all three decide what is going to be taught. The primary concern is that the essentials be learned. This leads to another mark of the essentialist school. When it has been decided what essentials are to be learned by the pupils, the teacher, or the Board, or whoever the authority is, draws up the curriculum by arranging the material in a number of different courses. Thus there is a logical order and a formal unity of pattern. In this way the authority decides what and how many essentials are to be learned by the pupils every year. When a pupil has taken all the courses, he will have dealt with all the essentials. Still another mark of the essentialist school is the manner in which it regards the learner. The extreme position is that held by John Locke who regarded the mind of the learner as a blank slate on which the teacher is to write all the essentials which are regarded on authority as important. While there are few, if any, who to-day hold this view of Locke, nevertheless the essentialist school still regards the pupil as passively receiving the essentials. Hence there is a great stress laid on the development of the intellect and memory in order that the pupil may the better take in the essentials. One other mark of the essentialist school is that it is futurist in its outlook. The essentials are taught now because they will have to be known for any future activity. In general education children are prepared for their future adult life, and in Christian education they are prepared for their future adult life and also for life hereafter. In a sentence, essentialism is what is known as the content-centered approach in education.

The other school in general education is commonly known as

Progressivism. It believes that the more important of the two accusatives of the verb "to teach" is the pupil or person. Thus for the progressive school the main emphasis is upon the people whom the teacher teaches, rather than upon the essentials of the subject. This does not mean that the subject matter is not important, but it does mean that the subject matter is organized in terms of the learner.

Historically modern progressivism stems from Rousseau, and began as a protest against essentialism. Progressivism stresses the necessity for the teacher of knowing the individual learners and of beginning where they are.

One of the marks of the progressive approach, then, is its insistence that the teacher take into account the present situation and present conditions, and begin there. Or to put it another way, the progressive educator insists on raising the questions before he gives the answers. This leads to another mark of the progressive school. The curriculum is arranged in a psychological order. When the essentialist arranges the curriculum in a logical order, the progressivist asks Logical to whom? And the answer must be that it is logical to the teacher who so arranged it. A person, however, learns in a psychological way, that is, he learns quicker and lastingly in relation to interest, needs, problems, difficulties, inward urges, challenges, mystery, which are his. As he continues his study he then develops a logical order for the essentials which may or may not be the same logical order which the teacher has. Thus the curriculum when psychologically ordered has a functional unity of purpose. Still another mark of the progressive school is the manner in which it regards the learner. The learner does not passively receive the essentials, but is active in the learning process. He must participate from the initial planning stage to the final checking of the results. In general education one other mark of the progressive school is that it is presentist in its outlook. The extreme position is that held by John Dewey who maintains that there are no ultimate goals because all aims must arise out of the constant reconstruction of experience. For most progressivists the best way to prepare for the uncertain future and to reach one's ultimate goal is to live well here and now. In a sentence Progressivism is what is known as the experience or life-centered approach in education.

When we turn from general education to Christian education, we find here the influence of both Essentialism and Progressivism. So great is the influence of both these schools that one frequently hears of the need in our time of a Christian philosophy of education. Christian education is indeed in danger of being governed by either of these two schools of general

education unless it remembers that it is Christian. General education, as it were, takes place on the horizontal plane. Christian Education takes place on both the horizontal and the vertical planes. In other words, in Christian education God enters in so that in a very real sense Christian education is not just content-centered or experience-centered but God-centered. Thus Christian education must examine these two schools in the light of Christian truth.

For those who use the essentialist approach in Christian education, the essentials are the doctrines, and creeds, the Bible, and the Prayer Book, or in a word, the whole Christian heritage. The Christian essentialists then seek to teach this subject matter to their pupils, both children and adults.

In general education, when a person knows and understands, say, the essentials of mathematics, he is then a mathematician. It is not necessarily so with Christianity. A person may know and understand all the essentials of Christianity and still not be a Christian. This is the error of indoctrination. In general education, indoctrination is man's effort to control man. In the religious field, it is man's effort to save man in spite of himself through the use of Divine truths.

The Christian essentials are not an end in themselves. They point beyond themselves to God. In a sense they are the record of God's revelation of Himself, of the Divine initiative, and they are man's understanding of what God has done and is doing. God in Christ has redeemed man. This is the fact. We understand this fact through the various theories of the atonement. It is God in Christ who redeems man. It is not the essentials which redeem. Essentialism is modified, then, by the Christian truth that knowledge does not save man. Man can only be saved by God.

For those who use the progressivist approach in Christian education, the starting place (after God) is the learner and the social situation of which the learner is a part. But man must be considered not only as he sometimes considers himself or as some psychologists describe him, but as he actually is.

Christianity is neither over-optimistic nor over-pessimistic about man. It recognizes that man is a creator, made in the image of God. Thus it lifts man to a dignity and status undreamed of by even the most optimistic of the romanticists. It ennobles the weak and despised things of earth. It says that men are heirs of God and joint heirs with Christ. It is this side of man's being that Rousseau and others have developed. But there is another side of man. He is also a creature. The

error of the progressivist school is its failure to recognize this, for progressivism has tended to see man as capable of saving himself. Man is a creature born with original sin and guilty of actual sin. Unable to save himself, man needs a Saviour. Progressivism then is modified by the Christian truth about man which sees him as both creator and creature who can be saved only by the Grace of God.

Christian education is Christian when it goes beyond Essentialism and beyond Progressivism and is centered in God.

G. H. Thompson

